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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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NO MONOPOLIES IN COMMUNISM.

THE spirit of Communism is opposed to monopolies. It would have all the earth's natural resources, and all new discoveries and inventions held equally at the service of every man or woman, none of whom should appropriate these blessings in an exclusive way. Among the monopolies which will disappear when Communism becomes general are patent rights and copyrights. The abolition of these would alone make a greater change in the world than one would suppose at first thought. The world pays a fearful tax to the owners of patents. In an official report one of the Chief Examiners of the Patent Office says: "A patent, if it is worth any thing, when properly managed, is worth and can easily be sold for from ten to fifty thousand dollars." This applies only to the minor patents. Those of a higher class, like the rubber and sewing-machine patents, are worth millions each. After giving several instances of ordinary patents which have been sold for forty, fifty and sixty thousand dollars, the Chief Examiner remarks: "These are ordinary cases of minor invention, embracing no very considerable inventive powers, and of which hundreds go out from the Patent Office every year. Experience shows that the most profitable patents are those which contain very little real invention, and are to a superficial observer of little value." That is to say, hundreds of inventors are every year enabled by patents to charge the common people from ten to fifty thousand dollars for that which has cost them but little thought or labor of any kind. Another authority declares that fully three-fourths of the entire manufacturing capital of the United States, or about six thousand millions of dollars, is employed upon patented articles.

When the sewing-machine patents expired the other day, and the Government refused to extend them, the price of the machines immediately fell nearly one-half. Machines which had sold for sixty dollars now sell for thirty-five. A short time since one of the large piano manufacturers who has a great reputation became involved in a lawsuit, in the course of which it was given in evidence that the pianos which were valued in his catalogue at six hundred and fifty dollars, cost him but one hundred and seventy-five. The patent-medicine men are not ashamed to take a profit of five hundred or even one thousand per cent.

We give these instances, not because they are worse than many others, but to show the gigantic burden which our system of patents imposes. Unlike other

monopolies, patents and copyrights are regarded as being founded in natural justice. The theory is that when a man has spent time, labor and money in developing a new device which will be a benefit to mankind, the invention should vest in him as his personal property for a sufficient time to allow the profits on the article or the sale of the patent to fully reimburse him for his outlay. We do not quarrel with this theory, although the remark of the Chief Examiner which we last quoted shows that the facts do not entirely sustain it.

These forms of monopoly are only incidents of the system of private ownership of property. If all the world were Communized, new inventions would be as much a part of the common property as any thing else, and every one could use them without paying the inventor or manufacturer any profit whatever. Instead of claiming an exclusive right to his device for seventeen years, the inventor would take pleasure in opening it up at once to the free use of all mankind.

The argument which will be most readily advanced in favor of patents and against Communism is that the exclusive right which a patent confers is a great stimulus to invention which would be entirely wanting if the inventor got no special benefit from his thought. This is very much like another objection to Communism which it took a long time to remove from people's minds. Years ago nearly every visitor to the Communities would ask, after a few other questions, "What do you do with the lazy ones?" They assumed that because the property was owned in common and there was no chance for personal accumulations there would be no incentive to labor, and laziness would prevail. Such inquirers seemed immensely astonished on being told that there was no trouble from laziness, but that the Communists were industrious and faithful. We think experience will show, in the same way, that Communism encourages ingenuity and invention. In fact the Shakers and Oneida people have a good record already in this respect. The Shakers invented the circular saw, which is one of the most useful contrivances in the world, and many other things.

We readily admit that the world is much better off, even while paying the enormous profits exacted by patentees, than if the inventions had not been made. But humanity would be vastly benefited if the inventions could be had without the patents, as we think they can and will be in the good time coming; for, as we said at the start, the spirit of Communism is opposed to monopolies.

F. W. S.

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

III.

THE GREAT AIM OF ASSOCIATION.

THE system of Association has for its great aim, the introduction of order into the relations of industry—the adjustment of the claims of capital, skill, and labor, in true proportions—the distribution of wealth on principles of exact justice—the substitution of the divine law of love of universal charity, for the infernal antagonism, that now broods over the world—and thus, the insuring of every human being in the enjoyment of the cardinal rights of man, the right to labor, the right to education, the right to the free development and exercise of all the faculties of his nature. No one certainly can object to the accomplishment of these purposes. They must be regarded with favor by every man not wholly immersed in selfishness. They are so pure and noble in themselves—so congenial with the private hope which stirs in every generous bosom, that, it would seem, they must be welcomed by every lover of his race, and their success most cordially desired, if not confidently believed.—Geo. Ripley.

AN APPEAL TO CHRISTIANS.

As the Christian religion was given for the government of men in this world, so there must be an order of society entirely harmonious with it, being in fact a

logical superstructure upon its foundation, which order of society must also be practicable on earth. That it is the existing order, no one who reflects upon the matter will for an instant imagine. The discovery of this Christian system of society must then be an object of the highest interest to all those who have the welfare of their fellow men and the promotion of the Truth at heart.

Can our friends of the different sects, or of any one of them, pretend that the social state in which they live is conformed to the precepts of the Gospel? Is brotherly love its foundation and ruling principle? Are its fruits such as the author of Christianity would recognize? No! Industrial and mercantile competition, poverty, pauperism, not to mention fouler and deadlier evils, have no kindred with the pure and holy spirit of the religion you profess. Will you then remain in slothful indifference, while your solemn convictions ought irresistibly to impel you to change the social structure, so that Truth, Peace, and Happiness shall prevail throughout? It is for you to justify your faith, by embodying it in a social world, whose law shall be the law of Love, whose institutions shall do the fullest justice to every soul that lives under them, and upon which the benediction of Heaven shall perpetually rest.

—C. A. Dana.

DRONING AND DRUDGING.

Immediately connected with these demands for a Life of Love, and a True Social Order, is the third demand of our age, which is for such an Organization of Industry as shall destroy at once the two extremes of *Droning* and *Drudging*, which shall make machinery do the work that now breaks down man, and allow man opportunity to occupy himself in attractive and refining employments. The science and skill of the time have reached that point when it might be and ought to be perfectly easy, for every human being, by moderate toil, to become possessed not only of comforts and pleasures but of a beautiful and elevating environment. And in contrast with these facilities of the whole civilized world how hideously inhuman, how needless, tantalizing, insupportable, is the condition of the working-classes universally; how utterly without excuse is the tolerance of a growing pauperism, degradation and vice, in the body of the people.—W. H. Channing.

AN IDEAL CHURCH.

A church shall yet be founded, which shall fully represent the thought of the Divine Love—and of that love flowing from Him which shall fill all the souls of men, and bind all together. And this church shall have a perfect theology—a perfect set of opinions—in which shall be comprised all the great and true ideas of the nature of God, and man's relations to him. It shall have also a perfect ritual, in which all that is most holy and imposing in the Catholic church shall be far surpassed; where every thing in the life and industry of man shall have its appropriate symbol. In the great temple whose circular walls shall describe the visible horizon, and its dome the o'er-arching heavens, shall be represented the thought of the Divine, all-embracing Unity; and, in its niches shall be represented in forms of beauty the great who have passed away, and who, by the active goodness of their lives, have become fit emblems of the central thought of man. Round about this temple shall be gathered all modes and forms of industry—not working against each other, but working for each other. The aim of the state shall be the production of wealth—of all that can render life beautiful and blessed—when it shall not tend to accumulate itself in enormous riches in some hands, whilst wretched poverty stands in fearful contrast to it; but when none shall be poor but through wickedness—and that which is for the advantage of *one*, shall be for the good of *all*. And a college shall then be established, which shall have for its aim *universal education*—where all shall feel that they are peers—no outward distinctions of situation, but only the degrees of genius distinguishing one from another—where perfect freedom of thought, of speech, and of belief is allowed, and where the sacred debt of

the past is fully paid, where the sacred duty to the future is fully performed, and the whole intellectual nature is exercised and educated.—*Ibid.*

COMMUNISM AND CO-OPERATION.

From the *Coöperative News*.

THE reproach of Communism is one that all thorough co-operators must be prepared to bear, as I see that it is made against our General Secretary by a recent correspondent of the *News*. Whoever really desires to carry out to its logical issue the principle of association for the common good by all who can be persuaded to put a bridle on the selfishness of their individualism, and exchange the advantages that they might perhaps get at the cost of other men, by working for themselves, for the greater and nobler advantages to be obtained by working in concert with others for that by which all may benefit, must expect to be told that sensible men "do not want to have any thing to do with their Communism." "Give a dog a bad name and hang him" is an old and true proverb. The charge of Communism is to the social reformer of the present day what "the reproach of the cross" was to the religious reformers of 1800 years since, from whom the idea of social reform legitimately descends. "To the Jews it is a stumbling-block, and to the Greeks it is foolishness." But to those who believe in the providential evolution of human society till it shall transfer men generally into true children of the ever loving Father, whose "care is over all His works," it is "the power of God and the wisdom of God;" the leaven hidden within the great fermenting mass, by which the heavy, insipid, unwholesome dough may little by little be changed into light, agreeable, and nutritious food.

But, to borrow a French phrase, there is "Communism and Communism." Three distinct modes of action, linked together only by a general notion of working for the common good, are frequently confused in men's minds under the name of Communism, and if we would clear up our ideas on this matter, we must begin by distinguishing them. Under this name is included—(1), political Communism; (2), social Communism; (3), domestic Communism. Now, of these three phases it may be said that the objections urged against Communism apply mainly to the first and last phases, especially the first, while the middle phase is really identical with the principle of social progress.

Political Communism is the dread of governments on the continent of Europe. It is that *specter rouge*, the specter of the red republic, which haunts the dreams of men like Marshal M'MAHON and his present advisers. And no doubt it is an alarming specter, because it seeks to secure by force, and law expressing the arbitrary will of the majority, that equal participation in the advantages attainable by human labor which can be secured only by the progress of the self-denying will which is the very opposite of arbitrariness. The dream of the political Communist is to reproduce in our civilized societies the natural equality of rights by a forced equality of possessions. "We not only want equality," wrote BABEUF, the father of this political Communism in modern times, in his famous manifesto of April, 1796, "as it is set forth in the declaration of man's and citizen's rights, we want it also amongst us in our houses. Let all arts perish, if necessary, provided true equality be maintained. Agrarian law, or the division of lands, has been the spontaneous wish of undisciplined soldiers, or semi-barbarous tribes, moved by instinct rather than reason. We aim at something more sublime, more just—the common weal, or the community of wealth. No more individual ownership of the earth: for the earth belongs to no one. We claim the common enjoyment of its fruits; for these fruits belong to every one. Henceforth there must be no differences between men except those of sex and age. Nearly all have the same qualifications, the same wants; therefore let them have the same education, the same support. We are satisfied with a single sun, and a single atmosphere for all. Why should not the same portion and quantity of food be sufficient for every one?" Here is the system of political Communism in its most outspoken form, culminating in the scheme that "society should be organized as a Community, ruled by a despotic power; the individual being absorbed in the State." Now, if the system of the political Communists was proposed to themselves by the majority of any body of men who had before them a land lying in the form of uncultivated nature, which they undertook to subdue till it could minister to human wants, laws for preventing the accumulation of wealth by any individuals might be accepted by the minority with no other resistance than a protest against their wisdom. Since no one would have much to lose, every one might acquiesce in a rule that no one should gain more than another. But, applied to a state of society where there exists an enormous inequality of possessions, such a law can mean only the seizure by the majority of what the minority certainly will not grant to them freely. No wonder, therefore, that the apprehension of such a possibility should fill them with alarm; and that the owners of this accumulated wealth should be disposed to hail as "savior of society" any one, however arbitrary his rule, who

they believe will deliver them from the danger of this yet more arbitrary rule of the non-possessing majority.

Such is political Communism. At the opposite pole of Communism are found the Communities of the United States, of which the most remarkable, because the one containing the greatest power of spreading its principles, is the Community of Oneida, to which an able paper called the *AMERICAN SOCIALIST*, edited by its founder, and until his recent resignation, its president, JOHN HUMPHREY NOYES, has lately called attention. If political Communism would swallow up the individual in the state, this domestic Communism may be said to swallow up the state in the Community. It is, according to a description lately given by the *Boston Commonwealth*, and indorsed by MR. NOYES, "a church which feeds and clothes its members in a natural as well as in a spiritual sense, and, of course, commands their labor." The Communists of Oneida are a body of men and women united voluntarily by the desire of attaining, as far as may be, entire unselfishness, by giving up all that in ordinary life tells off individuals into groups seeking advantages peculiar to themselves. Their dwelling is the home of all, to no part of which any one makes a separate claim, more than the members of the same family are accustomed to do to the rooms allotted them, though particular rooms become appropriated by custom to particular members. The children, though they may be specially associated with their parents by the ties of consanguinity, are looked upon as children of the Community, which cares for and educates all alike. Even into the privacy of their own bosoms they make it a principle to let each other look freely, having established a system of mutual criticism, by meetings where the members are expected to confess their faults one to another, and are at liberty to point out what they regard as each other's failings. At present this system is confined to one Community, which is said to increase principally through the natural growth of the population; it having been found necessary to use great caution in the admission of new members, from the crowd of applicants who wished to join, attracted more by the desire of the loaves and fishes promised them by the prosperity of Oneida than by that desire to make their outward lives a true expression of a lofty spiritual principle, which seems to have actuated the founders of the Community. Will it spread? They think so, and look to those who are growing up in the Community as the means of its growth hereafter. In the mean time it represents a form of Communism so complete and self-absorbing that few of the present generation are likely to adopt it. If Communism be as I have intimated, in truth a name for the spirit of social progress, it must be under a form nearer to our ordinary ways of thought and of life. Such a form is assumed by what I have called social Communism, of which MR. NEALE appears as the advocate.

Some of my readers will, I think, be surprised if they set themselves seriously to consider how much of all that makes their present lives enjoyable is more or less Communistic, that is, is not exclusive—limited to a few—but open to all, often quite gratuitously in what may be called an extreme form of Communism, where the individual recipients of the advantage can not be said to have contributed to it in any appreciable degree; but in a still larger class of cases upon a contribution on their part so small, that but for the common element it would be quite inadequate to the work that has to be done. Think of the paving, lighting, and sewerage of our streets, for instance; of the roads which bind every district in easy access with every other; of the bridges which not only span every rivulet throughout our country, but make even our large tidal rivers passable in all seasons by the feeblest person among us; while the whole cost of them is borne by rates levied on the property of the richer classes. Again, consider the advantage of our excellent system of watching over the security of life and property by our police, who make our roads and houses so safe that a case of robbery from the person with violence excites a general outcry, and men habitually go to sleep without fear in houses which have no shutters. Now, the cost of this protection, like that of paving and lighting our streets, is directly defrayed by the richer classes, since it is paid out of the rates, but the benefit is not only shared by the poorer classes, but especially belongs to them; since they have not the same power of protecting themselves as the richer classes, who might fill their houses with retainers, and travel under the guard of bodies of armed men, as they did formerly, before Communistic principles had got so much hold on men's minds as they have at present.

Other instances, in some respects more striking, though not of such universal application, are supplied by the public parks and free libraries with which many great municipalities now provide their inhabitants. All these are cases of pure Communism. Charges are incurred by the Community, mostly by the richer part of the general body only, for the sake not of the State as a whole, but of the individuals who compose it, who derive benefits from this outlay according to their necessities, without any reference to the proportion in which they contribute to bear the charge. Of the second application of this principle, above noticed, where the individuals benefited do directly contribute to the cost of the benefit received by them, the postal and telegraph services, with which we have grown so familiar

that we forget what they do for us, are striking illustrations. For one shilling our wishes can be flashed in a few minutes from any populous place in the United Kingdom to any other. For one penny an ounce weight of written matter, posted in any part of the kingdom, will be delivered at any other. In populous districts the advantage of this cheap communication may be enjoyed many times a day. All share in it alike on a footing of perfect equality. The poorest subject of the QUEEN who possesses a penny can require the wonderful postal service to do his bidding. Her Majesty can do no more. And the power of conferring this benefit is attained through the magic of common action, at a cost so small that even the trifling payment of a penny for an ounce more than suffices to defray its expense, and leaves a surplus to increase the general revenue of the nation. The railways, which, by revolutionizing our ancient modes of conveyance, have made these postal conveniences possible, furnish another striking illustration of Communistic action. To some extent indeed this is disguised by the fact that the State has handed over this branch of the public service to companies, which have undertaken it under certain conditions imposed by the Legislature, in consideration of the revenue expected to be produced. But the instance is more applicable on that account to those developments of the principles of Communism for which MR. VANSITTART NEALE contends; because the public good has been brought about by the association of individuals, without any intentional sacrifice of private advantage by it. At the present day our great railways offer to every one, peer and peasant alike, the facility of transport, at a speed which fifty years ago, would have been held to belong only to fairy tales, in carriages similar in all important particulars—light, ventilation, easy movement, convenient receptacles for umbrellas or small parcels, vans to carry heavy luggage, etc. All this may be got for a fare of a penny a mile. Elbow chairs as a security against crowding, carpets, and stuffed backs to your seats, may be purchased for another penny; but are open to be purchased by any one who has in his pocket the needful sum of coin.

These illustrations of the Communism of our present society might be easily multiplied. I will add only one more, because it has a decided bearing upon the idea of associated homes—that is the Communism of our club life. Clubs, as they have long existed among the richer classes, and are now beginning to multiply among the poorer classes, are essentially institutions where every member, by a small individual payment, acquires the right to use various advantages, provided by means of these funds for all in common to enjoy, but not to appropriate. Now why, asks our General Secretary, should not this system be extended, to give men by association, in connection with their dwellings, the same sort of advantage which they get in these clubs apart from their dwellings, and to unite these advantages with the common sources of enjoyment now provided for the residents in certain localities, in the public gardens open to them? No doubt a very important extension of the idea; and one especially important in its bearing upon the question of the way in which the profits of production ought to be dealt with coöperatively; since, if the construction of such associated homes is an object which coöperators should set before themselves, they must not allow those profits of productive works, which would supply the natural means for creating such homes around the centers of works whence their inmates drew the means of living, to be frittered away among persons who did not live in them. But what I would insist on here is, that in itself the "Communism" of such institutions would be only a concentrated application of the "social Communism," which is the source of so many of the greatest advantages offered us in our present life, and is, thus, a legitimate extension of the principle of coöperation, of which it has been the essential characteristic to use existing institutions for purposes of social good beyond those which they could effect in their present ordinary use? G.

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES.

BY E. T. CRAIG.

VIII.

A SHORT interval of peace, quiet, and prosperity between 1820 and 1824 was marked by a good harvest, of about one-fourth above the average. Stocks had been reduced, and a greater demand for goods was the result. Trade flourished and speculation was encouraged.

Ireland, however, derived no benefit from the abundance of corn. The only food of the peasantry was the potato. The rain had caused a failure in the crop in the south, and in 1822 there was a famine in the province of Munster, aggravated by wide-spread typhus fever.

As evidence of improved trade in Manchester in the year 1824, subscriptions to the amount of £25,000 were made toward erecting the Royal Institution; and about this time a meeting was held for establishing a mechanics' institution for lectures, a library, and classes. This institution was the means of effecting a considera-

ble amount of good both through the lectures and classes, and the library, which became available to the classes who were likely to derive advantage from the opportunities for the first time made accessible.

The state of the currency at this time led to the encouragement of many wild projects, and the evils attendant upon unproductive speculation soon became manifest.

The eagerness for taking shares in mines was shown by the prices in five of the companies at the two periods only a month apart:

	Dec. 10, 1824.	Jan. 11, 1825.
Anglo-Mexican	£33 0s. Premium..	£158
Brazilian	0 10 Discount..	66
Columbia	19 0 Premium..	82
Real del Mornte	550 0	1350
United Mexican	35 0	1550

In one year 276 companies were projected, with a proposed capital of £174,000,000! All the teachings of experience were thrown away, and the penalties followed.

In 1826 there were many failures from over trading and speculation. Competition urged the manufacturers to stock their warehouses with an undue amount of goods. Machinery, copper-roller printing, an improved system of bleaching, and an increased number of spindles led to the unforeseen result of a glut in the market; followed again by a cry of redundancy in the population. On Dec. 21st, there was a list of 60 failures of county banks. Manufacturers now did what wisdom would have suggested should have been partially done before; they ceased to manufacture, and tens of thousands of working-classes were deprived of employment, and much suffering followed. Prices fell rapidly. The facilities acquired in the production of cotton and calicoes by steam-power caused the weavers to refer their sufferings, low wages, and loss of work, to the existence of steam power-looms. Famishing workers were bad logicians, as regards political economy. Discontent manifested itself in destroying power-looms. Twenty were smashed at Walmsley's mill; eighty were broken at White Ash, and twenty-four at Grimshaw Park. One hundred were destroyed at Rawtenstall, and twenty more at Edenfield, and the same number at Longholm, and one hundred at Roston and Sons. The whole of the looms also at Ramsbottom were destroyed. The demolition also extended over a wide range, and to many other factories. Three persons were shot. I remember seeing a cotton factory set on fire and destroyed near Rochdale Road. Half a pound of candles were obtained at a small shop near, and by the time the building was in flames a cry was raised that the soldiers were coming, which caused the rioters to disperse, and some were chased by the dragoons across the open space in St. George's Fields, toward "Tinker's Gardens." Ten thousand persons were out of employment in Stockport, while the failure of country drapers was checking the Manchester manufacturers. As distress was very prevalent, there was little demand for goods. The stocks at the drapers did not diminish, and wages continued to fall. Catholic emancipation and the repeal of the corn laws were the remedies relied on for giving peace and plenty to the United Kingdom and Ireland. I made at this time a tour through the county of Wicklow to see the scenery and to examine the condition of the Irish in their own homes.

REFORM AND CATHOLIC EMANCIPATION.

The famine of 1822 had produced great distress in Ireland, but the chief object of demand was Catholic emancipation and reform of the representation. The election of Daniel O'Connell for county Clare in 1828 produced a very great effect throughout the kingdom, and especially in Ireland. The poor, miserable, half-starved Irish were misled to anticipate from this measure the dawn of a social and political millennium. The government of the day was perplexed, but yielded concession to the claims of the Catholics. Distress, however, continued to prevail in all parts of the kingdom. Magistrates in various counties expressed their alarm at the great increase of crime. Incendiary fires were blazing out in the night time in different parts of the country. Mr. Macqueen, the late member for Bedford, thus spoke of the laboring classes of that county:

"In January, 1829, there were ninety-six prisoners for trial in Bedford Gaol, of whom seventy-six were able-bodied men in the prime of life, and chiefly of general good character, who were driven to crime by sheer want, and who would have been valuable subjects had they been placed in a situation where, by the exercise of their health and strength, they could have earned a subsistence."

To show the absurd and extravagant mode of dealing with productive labor, he gave at length the lowest annual cost of keeping a man in prison. In Worcester Gaol he cost £28 per annum; in Milbank Penitentiary

he cost £56 per annum. As an honest man his allowance was only £7 10s. The poor rates were increased, as purely agricultural parishes had to find unprofitable employment for the laborers at 4s. per week, thus consuming a great proportion of the products of the soil.

A great number of petitions from every county in England were presented to the House of Commons, describing the distress in every branch of industry, and praying for relief and redress. The petitioners all breathed the same wail of woe. The petition from Camelford complained of "the appalling pecuniary difficulties and distress which pervade all classes in that district of England."

Essex declared that "the pressure is not confined to one class only, but that all classes alike suffer; commerce is embarrassed, and confidence destroyed, not in the integrity of men, but in their inability to fulfill their engagements."

Manchester, with ten thousand signatures, said that notwithstanding the unwearied attention to business, and incessant labor of its inhabitants, it is suffering under a pressure of distress which is wholly unexampled in its extent and severity.

The cotton-weavers of Preston asserted in their petition that "their misery is without parallel in the annals of history." In consequence of great competition, they were "reduced to work from twelve to fourteen hours a day for tenpence, and in thousands of cases, a man, together with his family of four or six persons, are compelled to subsist on that small pittance."

Such was the position of England with its vast mechanical, scientific, and chemical facilities, and immensely increased productive power! Steam had increased the productive power in this kingdom to the extent of 200 millions of men! and yet all classes were suffering from distress!

(To be Continued).

NORDHOFF ON COMMUNISM.

At the close of Mr. Nordhoff's book on the "Communist Societies of the United States," are several divisions composing what he calls a "Comparative View." The following paragraphs are selected as giving the substance of one of these divisions:

"In the beginning the members of a Commune must expect to work hard: and, to be successful, they ought always to retain the frugal habits, the early hours, and the patient industry and contentment with manual labor which belong to what we call the working-class. Men can not play at Communism. It is not amateur work. It requires patience, submission; self-sacrifice, often in little matters where self-sacrifice is peculiarly irksome; faith in a leader; pleasure in plain living and healthful hours and occupations.

"Do you have no grumblers?" I asked Elder Frederick Evans at Mount Lebanon; and he replied, 'Yes, of course—and they grumble at the elder. That is what he is for. It is necessary to have some one man to grumble at, for that avoids confusion.'

"Do you have no scandal?" I asked at Aurora, and they said 'Oh yes—women will talk; but we have learned not to mind it.'

"Are you not troubled some with disagreeable members?" I asked at Oneida; and they answered, 'Yes; but what we can not criticise out of them we bear with. That is part of our life.'

"Bear ye one another's burdens" might well be written over the gates of every Commune. * * *

"A company of fifty, or even of twenty-five families, well known to each other, belonging to the same Christian Church, or at least united upon some one form of religious faith, composed of farmers or mechanics, or both, and strongly desirous to better their circumstances, and to live a life of greater independence and of greater social advantages than is attainable to the majority of farmers and mechanics, could, I believe, if they were so fortunate as to possess a leader of sufficient wisdom and unselfishness, in whom all would implicitly trust, make an attempt at Communist living with strong hopes of success; and they would undoubtedly, if they maintained their experiment only ten years, materially improve their condition; and, what to me seems more important, the life would affect their characters and those of their children in many ways beneficially. * * *

"What might the members of such a Community expect to gain by their experiment? Would they, to answer the second question above, improve their lives and condition?"

"Pecuniarily, they would begin at once a vast economy and saving of waste, which could hardly help but make them prosperous, and in time wealthy. A Commune pays no wages; its members 'work for their board and clothes,' as the phrase is; and these supplies are either cheaply produced or bought at wholesale. A Commune has no blue Mondays, or idle periods whatever; every thing is systematized, and there is useful employment for all in all kinds of weather and at all seasons of the year. A Commune wastes no time in 'going to town,' for it has its own shops of all

kinds. It totally abolishes the middle-man of every kind, and saves all the large percentage of gain on which the 'store-keepers' live and grow rich elsewhere. It spends neither time nor money in dram-shops or other places of common resort. It secures, by plain living and freedom from low cares, good health in all, and thus saves 'doctors bills.' It does not heed the changes in fashion, and thus saves time and strength to its women. Finally, the Communal life is so systematized that every thing is done well, at the right time, and thus comes another important saving of time and material. The Communal wood-house is always full of well-seasoned firewood: here is a saving of time and temper which almost every Western farmer's wife will appreciate.

"If you consider well these different economies, it will cease to be surprising that Communist societies become wealthy; and this without severe or exhausting toil. The Zoarites acknowledge that they could not have paid for their land had they not formed themselves into a Commune; the Amana Inspirationists confess that they could not have maintained themselves near Buffalo had they not adopted the Communal system.

"I have said nothing about the gain of the Commune by the thorough culture it is able and likely to give to land; its ability to command at any moment a large laboring force for an emergency, and its advantage in producing the best, and selling its surplus consequently at the highest market price. But these are not slight advantages. I should say that the reputation for honesty and for always selling a good article is worth to the Shakers, the Amana and other Communes, at least ten per cent. over their competitors.

"On the moral side the gain is evidently great. In a society so intimately bound together, if there are slight tendencies to evil in any member, they are checked and controlled by the prevailing public sentiment. The possibility of providing with ease and without the expenditure of money good training and education for children, is an immense advantage for the Commune over the individualist who is a farmer or mechanic in a new country. The social advantages are very great and evident. Finally, the effect of the Communal life upon the character of the individual is good. Diversity of employments broadens the men's faculties. Ingenuity and mechanical dexterity are developed to a surprising degree in a Commune, as well as business skill. The constant necessity of living in intimate association with others, and taking into consideration their prejudices and weaknesses, makes the Communist somewhat a man of the world; teaches him self-restraint; gives him a liberal and tolerant spirit: makes him an amiable being. Why are all Communists remarkably cleanly? I imagine largely because filth or carelessness would be unendurable in so large a family, and because system and method are absolutely necessary to existence. * * *

"Finally, I repeat that one can not play at Communism. It is earnest work, and requires perseverance, patience, and all other manly qualities. But if I compare the life in a contented and prosperous, that is, a successful Commune, with the life of an ordinary farmer or mechanic even in our prosperous country, and more especially with the lives of the workingmen and their families in our great cities, I must confess that the Communist life is so much freer from care and risk, so much easier, so much better in many ways, and in all material aspects, that I sincerely wish it might have a farther development in the United States."

THE SHAKER REMEDY.

ONE of the editors of the *Albany Morning Express* has visited Mt. Lebanon and held conferences with Elder Frederick W. Evans. When the editor asked the Elder to propose a remedy for the political disease "which threatens the very life of the nation," the latter said:

"In all seriousness, I ask you to look at the material laws and lives of Shakerdom. Here is a village of several hundred people. For fifty or a hundred years we have lived here, prosperous, contented, happy. We have tilled the land, and year after year put back upon it that which necessity and comfort did not require. Now it blooms like the fairest garden. During all these years of our existence we have never spent a penny for police, for lawyers, for judges, for poor houses, for penal institutions, or any of the other 'improvements' of the outside world. We have our quarrels, our differences, our ambitions, like other men, but we settle them in a loving, brotherly manner, by gentle arbitration, by crucifixion of the spirit and unselfishness. Therefore, we find police, courts of law and jails, not only useless, but degrading. We never have used them, and with God's help, never shall. But we claim to be no better than other men or women. Not a bit. We are just the same as any other six hundred you will find in any part of the country. What we claim is, that our system is better; and it is that which gives us content, prosperity, happiness. If, then, this village of six hundred can exist for a century in peace and plenty, why can not any other village of six hundred, any town of six thousand, any city of six hundred thousand? We have demonstrated it to be possible, and what are we better than any other men?"

EDITOR AMERICAN SOCIALIST:—The SOCIALIST strikes at the root of all evil. Its principles are true, and must prevail. I have long felt their power, and my prayer is that God will speed the day when they will become accepted in every village, town, county and State in our glorious Union. But perhaps I am saying too much; and I will close with the words of T. L. P.: "Let us agree to work for heart unity, live for it, and die for it if need be." Hoping to receive the SOCIALIST regularly hereafter, I remain your true friend and co-worker in the Great Community.

E. M. L.

Rockwood, Mich., Oct. 1, 1877.

AMERICAN SOCIALIST.

THURSDAY, OCTOBER 18, 1877.

WE are advocating a new form of society, from which the evils of competition shall be excluded. It would be foolish for us to suppose that we could, unaided, influence the world to abandon old social customs and accept new ones. We do not build our expectations of these great changes on that idea. But we see indications that forces are at work in the world, loosening up men's minds, breaking down old prejudices, and gradually preparing the way for the adoption of Enlarged Homes and a less selfish and exclusive ownership of property. Our confidence in the strength of these forces and in the ultimate benefits of their action is so great that we do not regard them as dependent on the favor of any man or set of men. They are sure to work, whether we try to help or hinder them; and if Communism shall prove to be in the direction of the least resistance to these forces, then mankind will inevitably land in Communism, sooner or later. Having faith that this is the destined course of things, we try to help on the movement by pointing out the evils the world will thus escape from and the benefits it will secure. Others can help in the same way. Let every one reflect on the subject and try to form clear ideas of the changes needed in society to make people of all classes really comfortable, healthy and happy. Then try to get at the best ways of securing those changes without disasters or unnecessary suffering of any kind. As fast as persons begin to study Social Science in this way they will learn to value the AMERICAN SOCIALIST as a medium for the discussion of such questions.

WE commend to our readers the article on another page entitled "Communism and Coöperation," which we reprint from the *Coöperative News*. The classification of Communism into political, social, and domestic is very good. It suggests, what is indeed true, that Communism is a thing of degrees and growth. We like the sturdy sense of principle which the writer shows in standing up squarely to his beliefs, while his temperate and patient manner makes his arguments the more forcible. He sees that there is more Communism in the world than most folks recognize, and that what Communism there is constitutes the best part of civilization. We wish every one could catch a glimpse of that idea.

English Coöperators may be divided into two classes: those who join the movement merely to secure the dividends which the stores pay, and those who aim to elevate themselves and their surroundings by the education and social advantages which their combination puts within their reach. The former are mere "money grabbers." The latter are worthy to be called Socialists, and the most intelligent and far-seeing of the Coöperators belong to this class. Such men as Thomas Hughes, Q. C., of "Tom Brown" fame, the veteran E. T. Craig, whose "Historical Reminiscences" we are now publishing, E. Vansittart Neale, the able General Secretary of the Coöperative Societies, William Evans, one of their leading writers, and others whom we might mention, boldly advocate higher aims than mere money-getting. They would have it regarded as part of the duty of every Society to provide libraries, reading-rooms, lectures, concerts, and social gatherings at which members and their families could attend. These are Communistic features which constitute a valuable part of the idea of Enlarged Homes, and they ought not to be thrown aside because an odium attaches to the word Communism in the minds of the uninformed.

THE definition of the Religious Communities given by the *Boston Commonwealth* deserves frequent repetition. It is the best we have come across: "They are churches which cloth their members in a material as well as a spiritual sense." Give a better one if you can.

CONDITIONS OF UNITY.

IN working for Socialism, its advocates and adherents should not overlook its essential conditions. These may be formulated in this way:

1. The *sine qua non* of success in Socialistic experiments is *agreement*.
2. The essential condition of sound agreement is *mutual confidence*.
3. In order that there may be mutual confidence, it is essential that there should be on both sides, first *good character*, especially *trustworthiness* which is *honesty*; and, secondly, that this character should be *mutually known*.

To reach these primary essentials of Socialism two other things follow:

1. The absolute necessity of *Socialist Clubs*; first, as means of *acquaintance*, i. e., of Mutual Knowledge of Character; second, as schools for improving character by criticism, confession, education, and fellowship.
2. Experience leads to the expectation that such clubs, if faithful to their purpose, will soon discover that *religion* is the most effectual means of improving character; and will thus develop into *Séances* and *Churches*, and so lay the foundations of Communities.

THE WAY BACK TO GOOD TIMES.

WE have had two great Revivals in this country—a Religious Revival, and a Socialistic Revival. These two Revivals if they could have come together, would have been the Kingdom of Heaven. But they came separately. The Orthodox led off in the Religious Revival, and the Unitarians in the Socialistic Revival, and as these parties were in a quarrel they defeated each other, and the consequence is that instead of the Kingdom of God we have some thing very like the kingdom of Satan.

But the end is not yet. This country is at a middle point between its history and its destiny, and its history foretells its destiny. Christ, the great Brooder, is one; and he will make Religion and Socialism one, now as in the Pentecostal Baptism and in the history of the Primitive Church. And this country is the field for this work. The powers of his kingdom, in their long struggle with the powers of darkness, have traveled westward till they have now reached a limit beyond which lies nothing but unleavened heathenism and barbarism. Here, therefore, and now, the decisive battle must be fought and the kingdom must come. If the preparations here made should fail and be overwhelmed by the reflux from the Eastern world through California, the hope of any thing like the Millennium or even like Christian civilization would be put far away, if not extinguished.

Now is the time, therefore, to study the history of the two great Revivals which have fore-shadowed the kingdom, to discover the causes of their failures hitherto, and to prepare for their renewal and union.

The Revivalists turned away from their proper work when they fell back from the gospel of salvation from sin into which they were advancing in 1834, and gave their strength to the Abolition of Slavery. Joshua Leavitt was the leader in this apostasy, and Oberlin was deeply involved. The result was that the Revival Church lost its inspiration in the dirty game of party politics, and its labors ended in the horrors of war instead of the glories of the kingdom of peace.

The Socialists turned away from their work in 1846, partly under the influence of discouragement by the Fourieristic failures and of the attractions of literature, but mainly by a plunge, like that of the Revivalists, into Abolitionism and party politics. Horace Greeley was the leader in this apostasy.

We call the desertion in both cases an apostasy, because in both cases there was a manifest and acknowledged afflatus from heaven whose call was abandoned.

Now is the time to glance at the results of both these apostasies; for one large crop of results is just now coming to harvest.

The abolition of slavery has been accomplished—but how? By a war which cost a million lives; which overwhelmed the country with debt; which utterly demoralized the leaders of the people; and which is likely to be repeated.

Is war, anyhow, a business for Revivalists or for any body who believes in Christ and the Kingdom of God?

What has been the effect of the war on the condition of the negro? Colonization, which was anathematized as the negro's worst foe by the Abolitionists, is now his hope and refuge. He is as anxious to escape from the country, as he was to escape from slavery.

What has the war done for the North? It has given the South thirty-five new votes and made it a solid unit

for the party which opposed the war and all its objects.

When Cromwell got into a run of bad luck in his wars, his way was to call for fasting and prayer and searching to find where his army got off the track of success; and the point of divergence was always found in some "carnal conference" which they had with secret enemies. The "carnal conferences" of the Revivalists and the Socialists were with the Abolitionists and the Politicians. The way of escape from the bad luck now upon us is to get back out of the war-spirit, which was the essence of Abolitionism, into the great hope and love which we had when we believed the Kingdom of Heaven was at hand.

J. H. N.

HOMESPUN PHILOSOPHERS.

"That's my 'pinion, Avery."

Dodder was the speaker. The two farmers were sitting on the fence by the roadside near a small shed, whittling—had been looking at a patch of beets belonging to Avery within the enclosure; they were just as good neighbors as one could wish, though never known to agree on any question—took contrary sides instinctively whenever there was a shadow of a point suggested that might be debated; a party of tramps had just sauntered by, and Dodder had the floor, or more strictly the fence:

"That's my 'pinion. Tramps are well 'nough fed, and well 'nough clad, and well 'nough lodged for that matter. They don't look half starved as a general rule. The worst feetur of the business is they like it—their kind of life; and in follerin' 'em along in my mind, through the valleys and over the hills, these sheeny October days, with the bright leaves a sailin' down to greet 'em, I see there's charms in it, and blessin's too, and I don't much wonder they like it."

Avery slashed a big shaving from the stick he was whittling, and then said:

"Had n't ye better sell out and jine 'em Dodder? I'll take that flat o' your'n down on the crick ef ye conclude to divide yer farm."

"I'm sometimes tempted to, that's a fact, and mebbe I would if 'twant for the old woman and the children."

Dodder had rounded his stick, and was calmly cutting off slices from the end of it, as he turned it in his hand.

"But that flat as to which you've got your eye on, you'd never be willin' to pay what it's reely wuth, Avery, I know."

"Well, now just s'posin' ye reely wanted to sell, so's t' make a connection with them trampin' fellers, what'd ye take fur it in hard money?"

"What'd I take? Three hundred dollars cash. No more nor less, for that's just what's wuth."

"But there's on'y two acres on't."

"So there aint fur a man as can't see furdur 'n foot below the surface; but to one as can see to the bottom there's the equal of six acres of common sile like your'n."

"I guess that's so. I never could raise much of any thing on *my* land—on'y three tons of hay to the acre from *my* medders. That's why I want a slice o' your'n."

"I s'pose *some* of my land aint much better'n your'n; but the sile on that flat is three foot thick if its a inch. You hain't got a square rod on your farm that'd measure more'n a foot, and the heft ont aint more'n eight inches. Well folks say your land's wuth fifty the acre, and I don't say it aint; but if 'tis, then that flat o' mine's wuth one hundred and fifty the acre, because there's more'n three such siles as your'n piled up on that two acres, as to which you see 'twould make six acres if on'y 'twas spread out."

"S'pose ye'd get three times as much beet as I, acre for acre?"

"Sartin. Beets planted on that meller flat o' mine would grow freely down through to the bottom. Consequently they'd be full as large 'round as your'n, and 'bout three foot long. Take a thin sile like your'n, and they *can't* grow down but a few inches, consequently, if they grow at all they've got to grow up, as to which that's the reason your beets present such a ridiculous appearance, standin' three-quarters their length out o' ground, the sile affordin' 'em so little nourishment they are obleeged to reach up and suck all they can from the surroundin' atmosphere."

"He! he! ho! ho! ho! Well, that shows the resources of my kind o' beet anyhow."

"I don't think your land's wuth more'n fifty a nacre, Avery."

"Mebbe 'taint wuth more'n ten. But I ain't sellin, ye know. I've no notion o' turnin' tramp; if you have, and 'll put up that flat, we'll see how high it 'll run."

"You might do worse, Avery, than to turn tramp."

They do take things easy, the most of 'em, that's a fact. They just live as they go along, same as Lazarus did, 'n' he crossed over into the kingdom 'bout as easy as any man I know of. No everlastin' chores to see to night and mornin'. You see they're free from care, and come 'bout as near as any people in the world to fulfillin' the golden rule of takin' no thought for the morrer, as to what to eat, drink or wear."

"Probably no people in the world come so near to makin' consarned nuisances of themselves, by gittin' their grub without workin' for't, thus denyin' the good old scripter: 'If a man won't work then he shan't eat.'"

"I don't know 'bout that. There's many a man that puts on style, and swings a cane that aint doin' no better. Them fellers as live on the interest of their money—whose capital fell to 'em, or who merried it, or gambled it away from other folks, or stole it; but who never arned it in any fair way, who loaf 'round hotels, and waterin' places, and travel, and santer, and laze over this country, 'n' then santer and laze over Europe, as to which they're of no 'arthly use to nobody, though they know, and so does every body, that the Lord give 'em their money with the idee, that they should do good to other folks with it. Now Avery such folks 's worse 'n common tramps because their responsibilities 'r greater."

"You're puttin' the matter in a new way, Dodder. As you reckon it, the strife we hear so much 'bout ain't between capital 'n' labor, but between capital 'n' tramps. Now to my mind, capital 's a mighty sight better 'n tramps. It's more respectable; but labor—"

"Mebbe it makes a better show in *this* world, Avery; but when you come to take into account the other, then what becomes of your capital? It's nowhere. It's no more'n so much smoke. You know the scripter: 'It's easier fur a needle to go through the eye of a camel, than fur a rich man to slip into the kingdom.' This 's a solemn thought fur men as 'r exaltin' capital 'bove life 'n' immortal souls. Did you ever think what capital reely is, just in itself, Avery? Well, capital, apart from any thing else, is like a orchard as never bears. It goes on increasin', mebbe, addin' orchard to orchard until the land 's covered in some places with barren trees. Well, what good be they. They just cumber the ground, that's all they do, and 're reely wuth no more'n the cuss'd fig tree. That's what capital is, when it begets capital 'n, nothin' else."

"But s'posin' the orchards bear?"

"Oh! then you have somethin' that we haint been talkin' 'bout—somethin' that produces life 'n' love, 'n' peace 'n' plenty, 'n' everlastin' riches all 'round!"

"Now you just come 'round and look my orchard over 'n' see if I hain't got some of them kind of fruits a-growin'."

"Yes, but you know that depends —"

GAFFER.

THE UNIVERSALITY OF COMMUNISM.

"Whenever a corner is lifted up of the veil which hides from us the primitive condition of mankind, even of such parts of it as we know to have been destined to civilization, there are two positions, now very familiar to us, which seem to be signally falsified by all we are permitted to see—All men are brothers, and all men are equal. The scene before us is rather that which the animal world presents to the mental eye of those who have the courage to bring home to themselves the facts answering to the memorable theory of Natural Selection. Each fierce little Community is perpetually at war with its neighbor, tribe with tribe, village with village. The never-ceasing attacks of the strong on the weak end in the matter expressed by the monotonous formula which so often recurs in the pages of Thucydides, 'they put the men to the sword, the women and children they sold into slavery.' Yet, even amid all this cruelty and carnage, we find the germs of ideas which have spread over the world. There is still a place and a sense in which men are brothers and equals. The universal belligerency is the belligerency of one total group, tribe, or village, with another; but in the interior of the groups the regimen is one not of conflict and confusion but rather of ultra-legality. The men who composed the primitive Communities believed themselves to be kinsmen in the most literal sense of the word; and surprising as it may seem, there are a multitude of indications that in one stage of thought they must have regarded themselves as equals. When these primitive bodies first make their appearance as landowners, as claiming an exclusive enjoyment in a definite area of land, not only do their shares of the soil appear to have been originally equal, but a number of contrivances survive for preserving the equality, of which the most frequent is the periodical redistribution of the tribal domain. The facts collected suggest one conclusion which may be now considered as almost proved to demonstration. Property in Land, as we under-

stand it, that is, several ownership, ownership by individuals or by groups not larger than families, is a more modern institution than joint property or co-ownership, that is, ownership in common by large groups of men originally kinsmen, and still, wherever they are found (and they are still found over a great part of the world), believing or assuming themselves to be in some sense of kin to one another. Gradually, and probably under the influence of a great variety of causes, the institution familiar to us, individual property in land, has arisen from the dissolution of the ancient co-ownership.

"There are other conclusions from modern inquiry which ought to be stated less confidently, and several of them only in negative form. Thus, wherever we can observe the primitive groups still surviving to our day, we find that competition has very feeble play in their domestic transactions, competition (that is) in exchange and in the acquisition of property. This phenomena, with several others, suggests that Competition, that prodigious social force of which the action is measured by political economy, is of relatively modern origin. Just as the conceptions of human brotherhood and (in a less degree) of human equality appear to have passed beyond the limits of the primitive Communities and to have spread themselves in a highly diluted form over the mass of mankind, so, on the other hand, competition in exchange seems to be the universal belligerency of the ancient world which has penetrated into the interior of the ancient groups of blood-relatives. It is the regulated private war of ancient society gradually broken up into indistinguishable atoms. So far as property in land is concerned, unrestricted competition in purchase and exchange has a far more limited field of action even at this moment than an Englishman or an American would suppose. The view of land as merchantable property, exchangeable like a horse or an ox, seems to be not only modern but even now distinctively Western. It is most unreservedly accepted in the United States, with little reserve in England and France, but, as we proceed through Eastern Europe, it fades gradually away, until in Asia it is wholly lost."—*Sir Henry Maine.*

RUSKIN ON TOWN ORGANIZATION.

SUGGESTIONS TO THE PEOPLE OF SHEFFIELD.

From *Fors Clavigera.*

Your initial proceeding must be to map out a Sheffield district clearly. Within the border of that you will hold yourselves Sheffielders;—outside of it, let the Wakefield and Bradford people look after themselves; but determine your own limits, and see that things are managed well within them. Your next work is to count heads. You must register every man, woman and child, in your Sheffield district; then register their incomes and expenditure; it will be a business, but when you have done it, you will know what you are about, and how much the town is really worth.

Then the next business is to establish a commissariat. Knowing how many mouths you have to feed, you know how much food is wanted daily. To get that quantity good; and to distribute it without letting middlemen steal half of it, is the first great duty of civil authority in villages, of dual authority in cities and provinces, and of kingly authority in kingdoms.

Now for the organization of your commissariat, there are two laws to be carried into effect, as you gain intelligence and unity, very different from any thing yet conceived for your coöperative stores—(which are a good and wise beginning, no less). Of which laws the first is that, till all the mouths in the Sheffield district are fed, no food must be sold to strangers. Make all the ground in your district as productive as possible, both in cattle and vegetables; and see that such meat and vegetables be distributed swiftly to those who most need them, and eaten fresh. Not a mouthful of any thing is to be sold across the border, while any one is hungry within it.

Then the second law is, that as long as any one remains unfed or barebacked, the wages fund must be in common.* When every man, woman and child is fed and clothed, the saving men may begin to lay by money, if they like; but while there is hunger and cold among you, there must be absolutely no purse feeding, nor coin wrapping. You have so many bellies to fill;—so much wages fund (besides the eatable produce of the district) to do it with.† Every man must bring all he earns to the common stock.

"What! and the industrious feed the idle?"

Assuredly, my friends; and the more assuredly, because under that condition you will presently come to regard their idleness as a social offense, and deal with it as such; which

*Don't shriek out at this, for an impossible fancy of St. George's. St. George only cares about and tells you, the constantly necessary laws in a well-organized state. This is a temporarily expedient law in a distressed one. No man, of a boat's crew on short allowance in the Atlantic, is allowed to keep provisions in a private locker;—still less must any man of the crew of a city on short allowance.

†But how if other districts refused to sell us food, as you say we should refuse to sell food to them?

You Sheffielders are to refuse to sell food only because food is scarce with you, and cutlery plenty. And as you had once a reputation for cutlery, and have yet skill enough left to recover it if you will, the other districts of England (and some abroad) will be glad still to give you some of their dinner in exchange for knives and forks,—which is a perfectly sagacious and expedient arrangement for all concerned.

is precisely the view God means you to take of it, and the dealing He intends you to measure to it. But if you think yourselves exempted from feeding the idle, you will presently believe yourselves privileged to take advantage of their idleness by lending money to them at usury, raising duties on their dissipation, and buying their stock and furniture cheap when they fail in business. Whereupon you will soon be thankful that your neighbor's shutters are still up, when yours are down; and gladly promote his vice for your advantage. With no ultimate good to yourself, even at the devil's price, believe me.

INVADERS OF HAPPY HOMES.

WHATEVER is done to increase the happiness and comfort of homes, is good philanthropic work. And whatever tends to destroy the sweet home feeling is to be deprecated. No one will question but that sin or selfishness is, in one form or another, the bane of all peaceful, loving homes. And certainly not the less so, is the spirit of disease when allowed to dominate in the family circle. As selfishness is antagonistic to all that is generous and noble in man, so the spirit of disease is antagonistic to all that is joyous, playful and healthful, in active, robust life. When disease, or the sick spirit, has secured so strong a foothold in any family that it can dictate as regards its domestic policy, amusements, etc., the attractive home-feeling is gone. This is more particularly true of chronic diseases. In them the sick spirit has its stronghold, and the victims of it are, too often, unresisting slaves to its whimsical rule.

To illustrate: A Mr. L.— in the town of — while conversing with the writer on the prevalence of diseases, and the thousand and one curative agencies in vogue to counteract them, incidentally remarked that "his sick wife had taken medicine enough since their marriage to float a seventy-four gun ship, and that his cellar was a regular store-house of empty bottles." Of course, this statement was understood to be slightly hyperbolic, yet it served to express pent-up feelings that had for a long time been fermenting in the breast of the husband whose household had been demoralized by the sick spirit that had invaded his once happy home.

Another case, in the same neighborhood, was a maiden lady who had been under the doctor's care for seventeen years. To the writer, the kind-hearted physician acknowledged that his patient's difficulties were chiefly imaginary, but seemed real to the blinded victim, and so, for the sake of peace (for the girl would have medicine) and a yearly stipend for medical advice, the imaginary was allowed to pass for the real. But the evil was not confined to the sick woman. The mother, sisters and brother, were the servants of the principality of disease, and their home was little more than a private infirmary. But these cases will suffice to show that the spirit of disease, when allowed to have its own way, is a very insidious enemy of happy homes.

But the question arises, how can these invaders, whose name is legion, be repulsed from the family circle or reduced to a very subordinate position? A single family, as seen in the case of Mr. L., is powerless to cope with the invader. The husband was too much in sympathy with the suffering wife, the victim of disease, to bestow any cool reflection upon the unseen though veritable enemy, whose destructive work was going on in his presence. And his children were too young to render any essential aid. That which is too great a task for one, becomes comparatively easy for two. Combining of like forces, when unrestricted insures success. Families are making the discovery, in these days of associations, that, by combining with their neighbors in the purchase of food, raiment, fuel, they reduce their expenses, and increase their family comforts. Perhaps the thought has not yet occurred, that the dispensation for combining for the securing of *all* good has scarcely yet dawned upon the world? Combining to shut off diseases originated the sanitary committee in cities. But still more successful is combination, as in Communism or vital society, in reducing disease and shutting out the sick spirit, to the minimum degree. Indeed, it may be stated, on undisputed authority, that divinity itself combined with *humanity*, in the person of Emmanuel, that death, the ultimate of all diseases, might be destroyed. Falling back therefore upon that original combination, the Creator with the created, and its complete victory over their common foe, we may be sure of conquering the invaders, or of reducing them to the position of serving some temporary useful end. In Communistic societies with which we are acquainted, the invalids are so few and the sick spirit so *inconspicuous* that one might readily conclude that the combined household and enlarged home had so much Communized life that it had swallowed up all common diseases that flesh is

heir to, and was hopeful of soon trying their strength with that "last enemy" of the human race. G. C.

A FAITH-WORKER.

THE REV. DR. GEORGE MÜLLER, founder of the famous Orphan House on Ashley Down, Bristol, England, is now in this country on a visit. A German by birth, he was educated at the University of Halle. While in that city he saw the Orphan Houses which, in 1694, were begun in faith by Francke on a donation of three dollars and twenty-eight cents, and which in 1837 had so grown and prospered that the buildings filled both sides of a court eight hundred feet long. The institution was at that time self-supporting by means of its schools and home industries. Following the example of Francke, Dr. Müller has depended on God and used faith and prayer rather than direct appeals to men for help to carry forward his projects. Since 1835 he has received \$3,750,000. During the past year the contributions were about \$200,000. These funds have been expended in the erection of suitable buildings, in the care, maintenance, and education of orphans, and in domestic and foreign missionary work. At this time about 10,000 children are attending Dr. Müller's schools and from the commencement of his work he has been enabled to educate 60,000 children and adults in his schools, in addition to the many thousands taught in other schools assisted by these funds. Nearly half a million Bibles and parts of the Bible have been, through his instrumentality, printed in various languages and distributed, and sixty million tracts and books have been circulated. A great Orphan house under unitary management makes use of the manifold benefits and economies that spring from aggregation and agreement, a great saving of expense is made in their unitary kitchen and laundry, as well as in lights, fuel, and house room, by their household arrangements. The Orphan House at Halle is self-supporting; and considerable income is derived from the industries of the children at Bristol. If persons after growing up, were allowed to remain for life in such a home, and if by their well directed industry the institution was made self-supporting, we would have by these two steps changed an orphan house into a Community.

The experience of Dr. Müller in receiving voluntary contributions through a period of more than forty years, shows that there is in mankind a responsiveness to good impulses, and a willing obedience to the voice of God in the heart when that voice is heard. There are many who seem glad to take care of God's orphans and who yield themselves to the impulse to help Müller in the good work. So constant is the operation of this motive that the Orphan House has been supported and kept growing day after day and year after year through a whole generation. Even when men are not absolutely certain that the voice is God's voice; they yield themselves to good and benevolent impulses from righteous fear of running any risk of disobeying the God whom they love.

"THE WEDDING GUEST."

THE ORGAN OF THE BROCTON SOCIALISTS.

We have received the first number of a new journal with the above name, published for the "Brotherhood of the New Life," by Thomas L. and Lily C. Harris, Fountain Grove, Santa Rosa, California. The Brotherhood of the New Life is a body of between 2,000 and 3,000 men and women, living in all parts of the world, who have been drawn into sympathy and essential Communism through the study and acceptance of the teachings and spiritual revelations given through Mr. Harris. The Brocton Community, in this State, is a branch of the fraternity. As we understand it the Brotherhood is a social and religious movement under direct spiritual control, of which Mr. Harris is the central medium. Under the guidance of this control they are in a state of progressive evolution. They claim to be making new discoveries in social and spiritual life, and are evidently sincere in their convictions and purposes. Separating themselves from the great body of modern spiritualists, they profess special allegiance to Jesus Christ as the supreme Lord and Savior of men, and claim to have received new and special revelations from him. Hitherto they have been working silently, avoiding rather than courting publicity and newspaper comment, esteeming internal perfection and minding their own business, in preference to the world's attention and estimate. The newspaper account of them published some years ago in the *New York Sun* was not authorized by them, and did not truly represent their life and belief. "The Wedding Guest" is their first journalistic exponent. As a branch of the great American social

and spiritual movement, they deserve the same friendly respect and treatment accorded to older branches, whether all their claims are valid or not. They represent one more attempt to solve the great question of man's social and spiritual relations and environment, and to reach the Kingdom of Heaven. If they bring solid facts, and true, imperishable results, as their contribution to the solution, the world will welcome them.

We quote a few passages from the Salutatory:

"The hideous night-mare of the world is not a normal state. Would man but awake, he might walk with Christ in a new Earth. He might shake off, in one great struggle, his fantasies, his miseries and his diseases. How beautiful his life might be! All that the ideal projects, might be evolved and established in the actual; all that is divine in heaven, be realized for earth. * * * * *

"Men begin to feel a wave, a tidal wave, of dynamical forces flowing into humanity. Bands of pietists, who meet together, not to serve but to sing, and practice a ceremonial devotion, and revive antique memories of religion, feel the wave; but it produces mere revivalism. Plain, practical people, seeking after a cooperative or communistic life, feel it more internally, more vividly, and they tell us of the incoming wave of Socialism. The dull, torpid mass of the body politic feels it, and the journals of the people, for the most part long silent under the tyranny of party, growing bolder day by day, speak of the popular wave, the rising in the bosom of society, the swelling of its gorge against political scoundrelism. * * * * * Meanwhile, hour by hour the tide-wave rolls more strong; the agitation within the human breast becomes more profound; the air liberates the pent electricity within its bosom; thoughts that were tongue-tied begin to grow articulate. * * * * *

"The free press is the beginning of the freedom of mankind. The great thoughts that quicken men demand it as their right. For the dissemination of truth there is required, not knowledge in ingots, but in market change—a measure of wheat for a penny. Immortality even must be printed before it is realized. A book is good but a journal is better. Nay, if great truths are written in books, a great movement demands, and must have its periodical. 'They who loved the Lord spake often one to another,' therefore the Brotherhood of the New Life issue this initial number of their Journal."

In an article entitled "Definitions: Explanations," we get the clearest exposition of the fundamental principles of the Brotherhood which has appeared:

"1. There are four provinces of Truth, in which, as specialties, it is the function of this Journal to declare and demonstrate. These stand related, in such exquisite organic unity, that it is impossible to enter far into the knowledges pertaining to one, without advancing, evenly and equally, in the truth and order of them all. We define them as Sciences, strictly;—a science of divine, and thence of arch-natural respiration;—a science of bi-sexual existence and structure, and hence of counterpart marriage;—a science of Society, founded in the Divine Humanity;—and a science of arch-natural and hence of physical immortality.

"2. By arch-natural respiration, we mean, a process of breathing, from interiors to exteriors, by means of which the respirative structure it brought, gradually, into diatonic or harmonic relations with the natural respirative body and with all its organs; spirit and flesh entering thereby into a new amity and order of life, so that the inhalations are not only of natural but also of arch-natural ether, and made a bodily medium for the transmission of the divine virtue through the frame.

"3. By Society founded in the Divine Humanity, we mean, a public or social kingdom of God in man; the conformation of all life, in all relations and institutions, to universal order; the substitution of the power of arch-natural attraction for that of terror or violence; the concord of all equities in a kingdom of intelligence and love; the imparadisement of the People.

"4. By counterpart marriage we mean, not the dwelling of two persons, opposite in sex, with each other, but their indwelling with each other,—eternal mate with eternal mate. This was the state of Jesus of Nazareth in His sonship and humanity. He was the man-woman, the woman-man. Lord Jesus appears with Lady Yessa, Savior and Saviouress; but She who now appears with Him, eighteen hundred years ago dwelt in Him. She comes forth through Him and She passes into Him again. Thus, reformed by the Lord in his Likeness, the ruler of our Society is one with its ruleress; and she may appear with him by evolutionary processes through the frame, till our abode is made fragrant by the sweetness of her womanhood, and brightened with the splendence of her glory. But she dwells in him by constant presence, even as Lady Yessa in the Lord Jesus, when he was the Man of Sorrows, bearing the burdens of the race. This is the resurrection state of man on earth. This counterpart marriage extends and is declaring itself throughout our Society, and leads, under conditions of law and in the finalities of evolution, to Arch-natural Immortality.

"5. By arch-natural immortality, we mean, a state in the

human body, similar to the state that our Lord realized in His incarnate flesh. Had He not been slain by violence, that frame would have ripened through centuries of humane service. For aught we know, His days might have been prolonged in an unbroken continuity, and He might be reigning in it at this time, the enthroned King and Savior of our orb, in all of its reconciled, revived and beautified humanity. Or, perchance He would have ascended visibly from the capital of His universal empire, into an arch-natural heaven, opening visibly to receive Him; inaugurating, for the race, departure to the higher universe in the consummation and triumph of each earthly state, not by the disintegrating process of physical decease, but by the evolutionary process—physical transubstantiation and ascension.

"6. Let us be understood. We do not claim present physical immortality for any member of our Society; but simply say that, through a new respiration, its members have advanced and are advancing into new association, new and unknown unity of social life; hence into a new and unknown organic two-in-oneness of counterpart marriage; and thus into the beginnings of quickenings and reorganizations in the frame, from age to vital youth. In fine, we are where the law operates, which wrought its law-miracle in the flesh and blood of our ascending Lord.

"7. We know of the steps wherein we have traveled, and of the status that we now occupy. But we clearly see, that, should these laws still work to their finality, without disaster, without cessation, we are destined to possess this earth for our inheritance, as counterpart immortal men, and to reign with Christ forever and ever."

Of course all this must go for what it is worth, and must finally be tested by the central fact in human history—the Second Coming of Christ, and the establishment of his Kingdom in the Heavens, 1800 years ago. But it is worthy of remark that nearly all forms of religious Communism, have at their basis some theory of Second Adventism, and as their hope some form of victory over death. This is true of the Shakers, the Harmonists, and the Perfectionists, and seems to be a special feature of the Brotherhood of the New Life. Communism and Second Adventism—Communism and Immortality—there seems to be an eternal marriage of these ideas; and they come forth in some form of theory and utterance upon every approach of man to the Spiritual world. Is there not a hint in this ever-recurring phenomenon, that it is only through the deepest study of the spiritual history of Christianity and of the race, we shall reach the final Socialism and find the door of Eternal Life? THEO. L. PRIT.

SPIRITUAL PHENOMENA.

THE folks who are always proclaiming that Spiritualism has received its death blow, upon every discovery of fraud on the part of dishonest mediums, or after the learned disquisition of some scientific pundit who says the thing is impossible, seem doomed to a persistent and weakening kind of disappointment. The spirits will not down, belief in their existence is not eradicated or growing less in the world as a whole, investigation and manifestation do not cease. Much of the most interesting investigation in Spiritualism goes on at the present time in private séances, outside of the line of the well-known professional mediums, and is not reported in the newspapers. A great amount of this kind of investigation is going on—more perhaps than at any other time in the world's history. Occasionally facts from such séances are given to the public. In the last *Banner of Light* we find the following description of what occurred at a recent séance in London, written by an American lady:

[T. L. P.]
"We were shown into a small room and the door securely fastened; cards were marked and laid upon the table, and we then took our seats in the usual semi-circle. The medium, a young lady of some eighteen years, took her seat in the corner opposite; no test conditions were imposed; the only door was in the back part of the room, and securely locked; the only articles in the room were the chairs and the table; no carpet on the floor as a shield for trap-doors; no suspicious cupboard out of which the 'ghost in Hamlet' or any other ghost might be expected to walk. When we were seated the gas was turned down and a sweet-toned music-box made the silence less oppressive as it flooded the room with its rich melody. Soon the room seemed alive with 'viewless beings,' hands clasped hands, voices whispered to us words of affection and love, while the music-box was carried from one side of the room to the other. In a few moments—less than five by my watch—the light was turned on, and the medium lay on the floor entranced, while some of the circle were favored with flowers and wreaths; the cards which we had previously marked were thrust into the hands of the different sitters. On examining the cards they were found to be written upon and signed with the name of some spirit-friend. The handwriting of each card was different in style; two were in French, while one was

inscribed with hieroglyphics. I received a communication concerning a private matter from a friend who had but recently passed away. The message was in his own handwriting and signed with his full name—a most peculiar one. This part, however, was only the beginning. The light still burning so we could distinguish the features of each other, see the time by watch, etc., we joined hands, the medium still on the floor before us. After waiting for some minutes, a small cloud formed over the medium's head and extended down the length of her body; it gradually rose higher and higher and stood before us, the arms, face, etc., soon becoming *plainly visible*. The spirit, apparently the same height and size as the medium, came nearer and nearer to us, and finally she brought her face very closely to ours, and we saw plainly it was the same as the medium's face; there was the same color of hair and eyes. But as we looked she changed entirely, and became, as it were, a new being. Every time we touched her suddenly the medium would moan as if in severe pain. Some one of the company handed her a wreath which the spirits had brought the first of the séance. She took it, and, as she held it in her hand, it faded from sight. The gentleman lamented this, and she reached above her head and clasped out of the air a wreath of fair blossoms which she gave to him in return for his. After speaking with us all for some time she returned to the spot where the medium still lay, stooped and kissed her, and gradually the elements of her body returned to the medium, and she was gone. The medium awoke as if from a troubled sleep, and the séance was ended. Here in plain sight, under the most satisfactory conditions for investigation, was a demonstration of what the spirits can do when their mediums have favorable surroundings and are free from care."

An "Anti-Death Convention" has been announced to be held in Boston this month. "The wages of sin is death." Does the Anti-Death Society propose to stop sinning? If not, it is simply demanding better wages for sin—a strike that is not likely to be successful.

THE AMERICAN SOCIALIST is published by the celebrated Oneida Community in New York State. We have read it carefully, but find none of the peculiar notions that are held by this particular Community in regard to the marriage relation. It discusses all kinds of associations and coöperative societies and notes their progress. There is a growing feeling in America, as there has been in England and France for years past, in favor of Communism, and while there are many such Communities now formed in the United States, we believe the day is not far distant when they will be numbered by the hundreds where they are now by the tens.—*San Juan Prospector*.

Marie Louise, the second wife of Napoleon Bonaparte, had never been popular in Paris, as Josephine was to the last; nor had she the fine instincts which distinguished the latter. For instance, one day Napoleon, having been provoked by her father, the Emperor of Austria, declared to Marie Louise that he was "an old *ganache*" ("BLOCKHEAD"). The Empress being a foreigner, asked one of her ladies the meaning of the word "*ganache*," as she said the Emperor had called her father by that name. The lady, not knowing what to say, answered that it means "a venerable old man." Accordingly when Cambaceres, President of the Peerage, came to pay his respects to her, Marie Louise, wishing to be complimentary, said: "Sir, I have always regarded you as the chief *ganache* of France!"

Bald-headed gentleman in the parquet, to young lady in the dress circle, during an affecting passage in the play: "I respect your emotion, ma'am, but you are shedding tears on my head."

There was some philosophy in the hen-pecked husband who, being asked why he had placed himself so completely under the government of his wife, answered, "To avoid the worse slavery of being under my own."

A little girl in Clinton, Ill., was teaching her little brother the Lord's Prayer the other night, and, when she had said, "Give us this day our daily bread," he suddenly called out: "Pray for syrup, too, sister; pray for syrup, too."

An Irishman who had been sick a long time was one day met by the parish priest, when the following conversation took place: "Well, Patrick, I am glad you have recovered. Were you not afraid to meet your God?" "Oh, no, your reverence! It was meetin' the other party that I was afearin' uv!" replied Pat.

"Married couples resemble a pair of shears," said Sidney Smith, "so joined that they can not be separated, often moving in opposite directions, yet always punishing any one who comes between them."

Literary young man at a party: "Miss Jones, have you seen Crabbe's Tales?" Young lady, scornfully: "I was not aware that crabs had tails." Literary young man, covered with confusion: "I beg your pardon, ma'am; I should have said, read Crabbe's Tales?" "Young lady, angrily-scornful: "And I was not aware that red crabs had tails, either." Exit young man.

"The Jews and their Persecutors" is a small work by Eugene Lawrence, published by Harper & Brothers in their Half-Hour Series. The most remarkable trait in the story of the Jews, is, according to the author, their devotion to mental culture, and this benefit they have reaped from the care of education. This has been the potent spring of their wonderful preservation and indestructible energy.

A new sect called the "Purifiers," belonging to the Greek Church, has sprung up in Russia. Their leading doctrines are that all persons must marry on coming of age; that the husband must be subordinate to the wife, and recognize her as the head of the family; and that once a week he must confess his sins to his wife.

ITEMS OF NEWS.

HOME.

Congress met on Monday.

The Library of Congress has 315,000 books.

Two more letters from Stanley in the *New York Herald*.

John Morrissey has been down with the "minister's disease."

It is pleasant to turn away from pious forgers and chronicle pea-nuts.

Somebody thinks New York is going to have Cleopatra's other needle.

The United States produce about 830,000 bushels of pea-nuts annually.

Jefferson Davis is going to tell his story of the rebellion. It is almost done.

The Republicans of Ohio were not ready for Judge Western communism.

The Virginians are seeking means to erect a monument in honor of Robert E. Lee.

The fifth annual session of the Women's Congress was held Oct. 10, at Case Hall, Cleveland.

The Democrats elected their man for Speaker—Samuel J. Randall—by a majority of seventeen.

Gen. Harlan of Kentucky, will be nominated for the place of Judge Davis in the Supreme Court.

Tweed has made nineteen columns of confession and now feels better, but he has n't been absolved.

Look well to your \$1,000 greenbacks—another party is making them in competition with Uncle Sam.

The great Trunk Lines can not quite agree as to how they will cut us up and divide us among themselves.

"The Story of Avis" is the title of a new book by Elizabeth Stuart Phelps. Her novels have power in them.

The American Merchants want to find a way to Brazil. Some of our goods go there by the way of England now.

The fire in the Patent Office has made the Government particularly anxious about the security of the public records.

Diphtheria has become very prevalent in many parts of the country. Diluted chlorine water is recommended as its specific.

Theodore Thomas is making some more of his fine music in New York, but don't let that discontent you. Stick to your trombone.

The painters are coming back to their studios with their portfolios filled with gleanings from sea-side, river-side and mountain-paths.

The Democrats of Ohio are the most surprised set of politicians in the world. They have carried their State by a majority of 23,000.

The Tennessee Methodist Episcopal Conference has passed a resolution that it will in future refuse to admit any ministers who use tobacco.

After four or five days of sharp fighting in the Bear Paw Mountains chief Joseph was glad to make an unconditional surrender to Gen. Nelson A. Miles.

A star in the "Swan" has been snuffed out and gone to be a *nebula*, *nebule*, *nebulae*, *nebulam*, and now somebody says the nebular hypothesis is in danger.

The President has determined on Theodore Roosevelt of New York for Collector, and Gen. E. A. Merritt of St. Lawrence County for Surveyor of the port of New York.

That question of flogging in the public schools could be very easily settled by agreeing that our children belong to the State as long as they are at school, and making them understand it.

Ice did not become an article of commerce until the present century. There are in the United States alone \$30,000,000 invested in gathering and selling it. The use of it has increased greatly since 1845.

The father of the *New York Tribune* used to put his trust in Webster's "Unabridged." There has been a change since then. The literary men and proof-readers of that paper will depend on Worcester for a "spell."

The actors of New York have been having a "benefit" for Edwin Adams—a sick actor whom they could not suffer to die in poverty. The results have been \$10,000 in cash and a good feeling in the hearts of every body.

One hundred stone-cutters left New York on the 10th for London where they will be employed on the new law courts and the new Temple. They are engaged for one year at 9d an hour with the privilege of making over time.

The South comes back into the Union with the advantage of having gained thirty-five additional representatives in Congress owing to the constitutional amendment which made the negro of as much political value as a white man.

The New York Aquarium has just received a monster devil-fish from Trinity Bay, Newfoundland. It was driven ashore and died soon after its capture. It is forty feet, six inches from the extremity of its longest tentacle to the tip of its tail.

The Rev. Samuel Lockwood, of Monmouth County, New Jersey, a charming writer on snakes, has been presented with a lot of valuable works on the natural history of Australia. The trustees of the Australian Museum were the donors.

It has been decided by the Supreme Court of the United States that army officers can not get mileage except when going from one military post to another. The court also

held that an officer at home is not entitled to commutation for fuel and quarters.

Let us see—it was in 1856 that we were a little beside ourselves about Gen. Fremont and his wife Jessie. Now somebody has been selling his books and pictures and household effects, and nobody has cared enough about them to pay any thing but starvation prices. A \$1,000 picture of the Great Pathfinder sold for \$50.

Fernandina, Florida, felt too poor and stingy to cleanse her streets. As a consequence she has had more than 1,100 cases of yellow fever, fifty of whom have died. It is beginning to be apparent that negroes do not thrive any better than white folks on the foul air from garbage, cess-pools, sink-spouts and out-houses.

Prof. Swift of Rochester, one of those *a priori* men, having said that curved ball-pitching was impossible was visited by one of those practical fellows, called a "pitcher," and shown his mistake. The ball was made to move in a horizontal curve of 7 feet, 8 inches in a distance of 127 feet. He will be a Professor slow to express his opinion hereafter.

This is the way "Miss Grundy" speaks of Harriet Prescott Spofford: "Great as are her mental endowments, the moral worth of this noble woman makes them appear by comparison insignificant. Her life is passed in bearing the burdens of others, lightening their most grievous afflictions by her quick sympathy. No friend finds her heart closed to an appeal, and her hands are always ready to tend the newborn infant in the home of a friend, or perform the last rites for the dead."

To be admitted to the bar of New York as an attorney you must serve a three-years' clerkship with some practicing lawyers. If you are over eighteen years of age and have been through college a two-years' clerkship will do. If you have attended law-lectures at a university, or at a law school, for two years, then a one-year's clerkship will be sufficient, and you can intrench yourself behind a cord of books in law-calf and take a hand in the perennial fight by which the world is gradually evolving some sort of order and slowly getting forward.

When the late Dr. Woods of Bowdoin College, was hunting in Cheltenham, England, for papers and documents relative to the early history of Maine, and particularly for the papers of Sir Ferdinando Gorges, he discovered, instead, a manuscript by Richard Hakluyt, the great inspirer of English maritime adventurers, though no discoverer himself. This manuscript which is entitled "A Discourse on Western Planting, written in the year 1584 by Richard Hakluyt," has just been published by Wilson and Co., Cambridge, with notes by Dr. Charles Deane.

FOREIGN.

O Servia, "thou little valiant—"

Chefket Pasha has succored Plevna some more.

Mexico is going to make her own breech-loaders.

France has gone Republican, Gambetta is reelected.

The Legislature of Sonora, Mexico, has become afflicted with the idea of State Rights.

Carlyle thinks the author of "Job" was by far the best literary man engaged on the Bible.

If you will only let Mukhtar Pasha alone he will say that he has killed all of the Russians in Armenia.

A few Hungarians have been raiding into Roumania. They are getting ready to be shot as brigands.

There have been excellent rains in the famine-stricken parts of India and the people begin to take heart.

It is reported that there are 18,000 men sick of fever and dysentery in the Roumanian lines before Plevna.

Mr. Gladstone has been making some very sympathetic remarks in regard to France and her present crisis.

Leverrier and M. Thiers were very good friends, though both were naturally as impatient as the fretful porcupine.

General Todleben will probably replace Gen. Nepokoitschitzky as chief of Staff. Good for us who have to talk war.

The Duke de Broglie has let it out that Gambetta is the great tom-cat in the meal whom he and all the monarchists are in fear of.

It was Coleridge who said "It is of no use to undertake to reason anybody out of any thing that they have never been reasoned into."

Gambetta has been prosecuted afresh. It is for the publication of his anti-ministerial manifesto. The Government makes it a kind of illegal bill-sticking.

There has been a naval engagement in the Sulina mouth of the Danube. One Russian had to pull down his colors, and a three-masted Turk went down after a torpedo.

The people in some parts of Sumatra have domesticated snakes, which they allow to go about their houses and keep down the rats. Sometimes the serpent suns himself on the piazza just as if he were a great honest dog.

Henry Meiggs, the American engineer who has been operating in Peru, died at Lima on the 29th ultimo. His great scheme for tunneling and draining the old abandoned Cerro Paseo silver mines is likely to be successful.

There are now forty establishments in Germany making shoes by means of American machinery. These machines are the principal attraction at the Berlin Industrial Exposition of articles connected with the leather trade.

A correspondent of the *London Times* after a careful statement of the number of men in the two armies in Bulgaria, comes to the conclusion that they have about 200,000 men apiece. Zimmerman's army in the Dobrukscha is not included in this calculation.

The *London Spectator*, to encourage the idea that mental cultivation lengthens the life of woman, makes out a list of nineteen literary women who reached an average age of eighty-eight years. Charlotte Bronte is not included. Jane Austen, the youngest of the lot, was only forty-two and the greatest genius of them all.

Mr. Delane has retired from the editorial management of the *London Times*—a position which he had held for thirty-seven years. "And he really edited it. His control," says Mr. Smalley of the *New York Tribune*, "was complete; while his supervision of its leader columns was so vigilant, his editorial direction of the paper so absolute, that it was his individual opinion which went forth every morning. He did not write but dictated what should be written."

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